



無量壽經簡介（續）

A Brief Introduction to the *Infinite Life Sutra*

(continued)

比丘尼近經講於2022年9月16-22日
加拿大溫哥華金佛寺網絡講座系列

A Dharma Talk Given by Bhikshuni Jin Jing in the Online Lecture Series
at Gold Buddha Monastery, Vancouver, BC, Canada on September 16-22, 2022

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極樂世界有一棵很特別的樹，叫做道場樹，這是阿彌陀佛成佛的菩提樹——它能夠六塵說法。我們的眼、耳、鼻、舌、身、意接觸到道場樹，就都能夠六根清淨。按天台的判教，圓教的菩薩修到十行位的時候，才能六根清淨，從而遠離一切的煩惱過患。

「阿難。若彼國人天。見此樹者得三法忍。一者音響忍。二者柔順忍。三者無生法忍。」親自見到道場樹的人可以得到三種法忍，住不退轉。第一就叫音響忍。善的、惡的、好的、壞的音聲都能夠聽，能夠忍。這是三地菩薩的水平。

第二叫柔順忍，這時已經升起智慧，沒有煩惱，身心都柔順了。這是第四、五、六地菩薩的境界。

第三個就是無生法忍。無生法就是實相，也就是《心經》裡面講的不生不滅之法。能安住在實相裡面，這是七地以上的菩薩境界。

以上是阿彌陀佛道場樹的功德，真的很不可思議。

The land of Ultimate Bliss has a very special tree called the Bodhimanda Tree, the Bodhi tree where Amitabha became enlightened. This tree can preach the Dharma on the six sense objects. When our eyes, ears, nose, tongue, body, and mind come into contact with this Bodhimanda Tree, all six faculties become clear and keen. According to the Tiantai school's classification of the Complete Teachings, only when Bodhisattvas reach the Tenth Practice position can their six faculties become pure and free from all afflictions.

Ananda, when gods and humans in that land see those trees, they will attain the Three Kinds of Patience on Phenomena: first, patience with regard to sounds and their echoes; second, patience with regard to compliance with reality; and third, patient acceptance of the non-arising of phenomena. Those who personally see the Bodhimanda Tree can attain three kinds of patient acceptance of phenomena and become irreversible.

The first is patience with regard to sounds and their echoes, where one can listen to and be patient with sounds of kindness, evil, good, and bad. This is the level of a third-ground Bodhisattva.

The second is patience with regard to compliance with reality, meaning one has risen to wisdom and is free from afflictions, with both body and mind being soft and compliant. This is the level of a Bodhisattva in the fourth, fifth, or sixth ground.

The third is patient acceptance of the non-arising of phenomena, referring to the Dharma of non-arising, the True Reality mentioned in the *Heart Sutra*, where Dharma is neither produced nor destroyed. Dwelling in True Reality is the level of a Bodhisattva in the seventh ground and above.

These are the admirable virtues of Amitabha's Bodhimanda Tree,

極樂萬物莊嚴皆由如來性德自然流露。極樂世界中的一切珍寶，萬物的莊嚴，並不是阿彌陀佛去別的星球進口來莊嚴極樂世界的；也不是業力所感招來的。這都是從阿彌陀佛的性德、清淨法身中顯現出來的。雖然是從阿彌陀佛的性德中顯現出來的，但是這些依、正莊嚴也是我們眾生心中本具的性德和莊嚴。只是被妄想和執著蓋住了，顯現不出來，需要修行才能顯發。所以古德說「修德有功，性德方顯。」所以，阿彌陀日日全面性的加持極樂世界的住眾。住眾的各種需要，阿彌陀佛在用五劫的時間思維設計極樂世界的時候，就都幫眾生們都想好了，而且還想得特別的周到。你想不要成佛也不行了！

接下來釋迦牟尼佛告訴我們娑婆世界的穢惡，讓眾生能夠厭離，不要在執著這個「堪忍」的世界了。

《楞嚴經》講人道的眾生是屬於半情半想的，50%是理性，50%是感情的動物。

遇到境界，內心的執著、愛戀、瞋恨、驕慢、懷疑都會被敲醒，然後造殺、盜、淫、妄、酒的五惡。造這五種惡的人，在生時，會遭王法處置；死後便會墮入三惡道，名為五痛。生在三惡道的痛苦就像火在燒一樣，這叫作五燒。以上就是是五惡引發的五痛、五燒。

我們每天在手機和電視裡面都可以看到五惡的新聞。我們才理解佛陀制五戒，就是幫助我們對治五惡，以保護我們不要因造五惡而墮落三惡道。

「人在世間，愛欲之中，獨生獨死，獨去獨來。」佛說人生來在這個世間，不斷追求安樂，內心滿滿的都是愛欲。雖然我們有親人、朋友、甚至道友，但實際上，在六道漫長的輪迴裡面，我們都是「獨生獨死，獨去獨來」。

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which are truly incredible and inconceivable.

The majestic features and adornments in the Land of Ultimate Bliss naturally flow forth from the Tathagata's inherent virtue. All the precious jewels, treasures, and majestic features in the Land of Ultimate Bliss are not imported from other planets by Amitabha Buddha. They manifest from Amitabha's inherent virtue and the pure Dharma body, not from trade imports or karmic forces. Although they manifest from Amitabha's inherent virtue, we all have these majestic features and adornments inherent in our Buddha nature. However, our false thoughts and attachments cover them, and they can only be uncovered through cultivation. This is why the ancient virtuous ones said, "Only when one's practice matures can the virtue of one's inherent nature be revealed."

Therefore, after being reborn in the Pure Land, Amitabha continuously blesses and supports the residents of the Pure Land in all aspects. He meticulously thought about all our needs when he spent five kalpas designing the Land of Ultimate Bliss. His thorough planning ensures that it becomes inevitable for us to attain Buddhahood.

Next, Shakyamuni Buddha tells us about the defilements and evils in the Saha World so that we become disenchanted and detached from this "barely bearable" world. The *Shurangama Sutra* states that people in the human realm are half rational and half emotional. When encountering situations, our internal attachments to love, hatred, arrogance, and doubt become active, leading us to commit the five evils: killing, stealing, lust, lying, and taking intoxicants.

Those who commit the five evils may face legal consequences during their lifetime and fall into the three evil paths after death, experiencing five sufferings and five burnings. The pain in the three evil paths is like being burned by fire. We can see news of these five evils every day through various media. This is why the Buddha established the five precepts to counteract the five evils and protect us from falling into the three evil paths.

Humans in the world are caught up in love and desires. They are born alone and die alone; come alone and go alone. The Buddha said that people come to this world constantly seeking comfort and happiness, filling their minds with love and desires. Although we have family, friends, and fellow practitioners, in the endless cycle of birth and death, "we are born alone and die alone; we come alone and go alone."

To be continued